

A
BEAME
OF
LIGHT
DARTED

Thorough the Clouds:

OR,

*Truth breaking forth from
under a Veil.*

By Joshua Miller.

ZACH. 14. 7. *But it shall come to passe, that
at the evening time it shall be light.*

L O N D O N,

Printed for H. C. and L. L. 1650.

BEAM

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Thoroughly

OR

Light

By John

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12-27, 33
By John

The Epistle Dedicatory.

want of day-light; yet our good God hath promised, *Esa. 30 26. That the light of the Sun shall be sevenfold*, and such as will not see, shall see, and be ashamed: I have more then ordinary ground to believe your zealous affection to Truth, which works in me a boldnesse to present this small Book to your view: it is but a blossome of the tree of life, which may prove sweet to the tast, and pleasant to the eye, if divinely understood; for I judge your minds like to that noble speech of *Artaxerxes*, who said, *It became a noble mind as well to accept small things from others, as to give great things to them*: Nay, God himselfe gives the greatest good to man, and accepts the smallest returns from them; so I trust the smallest volume may be read by you as well as the greatest.

Yet would I not use your names for Patronage, not accounting any Booke worth a Patron, which hath not Truth to patronize it, which if this had not,

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I should be as unwilling to set your names as my owne before it; but knowing you are as desirous to know Truth, as my selfe to search after it, you will do well to follow the wise Bereans, to try all things.

I confesse, when I duly ponder how all Writings in this Age are glossed upon, by the opinionative phancies of men, most speaking not as this Truth requires, nor yet as the Author meaneth, I then had some thoughts to have kept these things in my breast, where they first burned, rather then send them abroad to be descanted upon by mans judgement.

But finding the fire to kindle, it must breake forth; and having greater arguments from the Author of Truth, then its controvertter, knowing that no Truth is the worse because men disrelish it; and from that sweet comfort and delight I had then in writing it, I thought it better to lay

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my selfe open to any censure, then to conceale any thing which may (by the Divine Power) conduce to the casting downe of darknesse in its Principles.

As for that Trust God hath now after so many contests, put into your hands, you will do well in all your affaires, to looke up unto the Author of this Honour, and the end for which he hath thus exalted you; and if you act according to his directions, which is for truth, righteousnesse and a just liberty, as I have great hopes God hath now given you this Power for this end, that those poor dark Countreys where the light of our good God hath not yet shined, that you may be restorers of paths to dwell in, furtherers of the Gospell, and in doing these things God may fulfill that promise to us by you, as to be Nursing-Fathers to these Orphan-like Countreyes: and me-thinks I see God pointing out glorious things by you,
in

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in being active men for good: Therefore joyne hand and heart together, forget all selfe-injuries, or other mistakes.

And truly then I may boldly say to you, even to you, without any flattery, that your Honour will be more then a bare Title, it will be emblazon'd in the divine Heraldrie, where your names in no Age shall be rooted out, for such is the memory of the just.

I need not tell you how God in these eight yeares last past hath out of weaknesse brought strength, made those things that are not to confound those that are, and now he goes [*Psal.8.2.*] *out of the mouth of babes and sucklings* to shew forth his praise; you have seen this in some measure already, the same God that opens and no man shuts, keep open your eyes still, least any among you be found to despise the day of small things, how my indea-

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vours, or rather the Lords leading me in the making knowne those Truths: how they will speed amongst others, I know not.

Yet it will be a comfort to me to hear that you bid them welcome.

For, I have learnt not to esteem truth the lesse, because frowned upon, nor the greater, if smiled on; but here is my joy and glory, to see the Truth of God held forth in the world, whether it be received or rejected.

I feare I have troubled you with too large an Epistle to so small a Book, but consider that Love writ it, and so read it.

I beg from my heart, that as you are honourable, so you may be kept humble, and must from the love of God tell you plainly, that I rather desire you may lose your Honor, then lose or want humility, which (in some respect) is the Crown of blessings.

Yet

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Yet in every state I shall sooner forget my owne name, then not remember my self to be

Your reall Servant ready in
any work of God,

Joshua Miller.



To the Christian Reader.

Kind Reader, the desire I have that truth may be impartially understood, makes me to request thee impartially to read this small Book: what thou findest in it hath the face of Christ, account it fair, beautifull, and be in love with it: what ever my delight and gaine hath been in knowing, writing it, I wish thee as much in reading; if the golden key of the divine Spirit go along and open what may seem hard to thee, then make no question, but it will be profitable: if thou findest any thing opened that hath in many books been left under a veile, give God the glory; if thou findest any error, consider that the Writer, Reader, and Printer hath many; yet I know none in the booke, excepting the mistakes of the Printer, which I pray the candidly to correct, and let me have thy love, though I cannot have thy mind in all things: However I must alwayes from the law of Love, continue thine in all Christian service.

Joshua Miller.

THE



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THE HISTORY OF THE

REIGN OF

WILLIAM THE FIRST
BY
JOHN GILBERT FROTHINGHAM
OF THE BARR

IN TWO VOLUMES
VOL. I.
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CHAP. I.

What a Saint Practicall is.

Knowledge of the Mysteries and hidden Properties of naturall things, is for the most part the study and delight of the earthly man. Knowledge of the divine and glorious Mysteries of God in the Gospell, is the study and delight of the holy and heavenly man.

Mr. *Venning* an ingenuous and godly man, hath of late in a small book of his, set forth a Saint in the Theoreticall and Practicall Part, in seeming contradictions, yet very lively and truly.

I shall cast in my Mite into this Treasury, though it be not worth the looking on; yet it may challenge to be of the same coin, though small.

1. He dwells in love, and love dwells in him, he loves all that bear his Fathers Image, a spark or a flame; where he beholds his Fathers stamp, he receives the person, he that loveth not his brother, abideth in darknesse,

1 *Joh.* 2. 11,

2. He

2. He is more inwardly holy, then outwardly holy, he had rather be that which he seems not to be, then seem to be what he is not; he desires not the face of *Ianus*, but the heart of *Iesus*.

3. He abstaines from evill, not because men may see him, but God; he speaks like *Ioseph*, *Gen. 39. 9. How can I do this great wickednesse, and sin against God?* The sight of God is more in his eye to affect him, then the sweetnesse of sin is to allure him: As I remember a Monk being tempted to Adultery, the Harlot brought him into a secret place, and told him none could see them there: He answers her, who is God? is he nothing? bring me to a place where God seeth not, and I will commit it.

4. He estimates himselfe the least of all Saints, as *Iohn*, I am but a voice and no more, *Mar. 1. 3.* he prefers all men before him, yet he aspires to live above the highest Saint, he would be more holy then they, and yet more humble.

4. He walks so exactly as if there was no Gospell, yet he dies so comfortably, as if there was nothing but Gospell. Or thus, he so strictly lives, as if he were to be saved by his own works, yet dies, as if there was no Law, his language is *Pauls*, *Phil. 3. 14.*

I presse forward toward the marke, as men run in a race, striving for the mastery, so doth he.

6. He is never satisfied with grace, but soon filled with the world, *Ioh. 6. 34. Lord, evermore give us this bread*, not now and then, but alwayes, he knowes there is more in God then can be desired, and yet he desires more then he can attain to.

Lord, feed me with the crumbs that fall from thy table, rather then let me want; if I may not tast the finest of the wheat, let me have the courser, so it be bread it will nourish me: *Dauids language is his, As the Hart pants after the water brooks; so doth my soule after the living God*; not a dead letter, but a quickning spirit, not the title or term of a God, but the living Lord: nothing below himself will serve his turne; unlesse I enjoy God in all, I want every thing.

7. He is more afraid of sin then hell; for he knowes, where sin reigns not, hell hath no dominion; and yet he can say, [*1 Cor. 15. 55.*] *O death where is thy sting?* Death came in by sin, take the cause away, and the effect will cease.

8. He respects Gods glory more then his owne profit, and he will pluck out his right eye and cut off his right hand, rather then God shall be dishonoured, nothing is dearer

to me, then him who makes me deare to himselfe, 1 *Pet.* 2.7. to such as believe he is precious, or honourable.

9. He is more afraid he shall not suffer for Christ, then afraid to suffer for him; I must saith a gracious heart, tread his steps, follow him to his foot, injoy the Crosse, and then I shall know how to weare the Crowne: we must fill up the measure of his sufferings behind in the body; gold is not pure, till it be fire-proof, all things must be tried by fire, I count all things but losse and dung, or dogs meat, not worth the looking on: my owne righteousness must be burnt up, that wherein I formerly boasted, must now suffer losse, I am ready not to be bound only, but to die at Jerusalem for the Name of the Lord Jesus; self and legall righteousness would pull me back from this suffering, but die I must to all such carnall interests; I am to be lost to the flesh, that I may be found in the spirit; as for outward sufferings he expects them also, the ashes of holy men are the best compost to manure the Church; if I die in fire, God will make me out of the ashes; he saith to dry bones, live.

10. He loves all truth, for the Authors sake, not for him that speaks it, that truth which strikes at his sin, as well as that which shewes

shewes him a Saviour ; Lord lead me into all truth, cut out my dead flesh, let not sin rule over me ; rebuke them *σφοδρῶς*, *sharply* (or cuttingly) *that they may be found in the Faith*, *Tit. 1. 3.* if God doth wound him, he knowes it is for his good.

11. He counts the highest life in the creature to be the greatest death, and knowes he can never live well untill he be out of the world, *Psal. 119. 96. I have seen an end of all perfection* ; in seeing one thing in the world he hath seen all ; for all in the world is but the same earth appearing in various formes and figures, the world to him is but as the track of a ship at Sea, soon made and soon marr'd, all its beauty is but skin-deep, 'tis a *Tohn* and *Bohn* in a comely garb.

12. He prays more to have sin cured, then to have it covered ; Lord take away my sin rather then the affliction, leave no sore unhealed, though I suffer by it, yet I would have no sore left running, least the dogs of this world feed upon me, I would not be meat for such cormorants, as *Paul (2 Cor. 12. 8.)* besought the Lord thrice against his temptation, so doth he, he seeks to weare out sin by his warring against it.

13. He knowes his happinesse consists not in knowing the nature of God, but in being
B
made

made partaker of the Divine Nature, a bare knowing God to be, cannot make me to be; such as are joynd to the Lord are one spirit, 'tis spirit-work to know God, I must be divine as well as speak so, 1 Pet. 2. 3. *If ye have tasted that the Lord is gracious*; the word *χενσός*, gracious, notes sweet, profitable, tast makes judgement, I must tast God to be good, sweet, gracious, and then I shall act and speak divinely.

14. No grief goes so neare his heart, as his grievous strayings from the life of God; he holds it as necessary in some respect to sorrow for sin, as to joy in God: they that sowe in tears shall reap in joy, there must be a seed-time before a harvest; as *David* speaks, so doth he, *Psal. 51. 4. Against thee, thee onely have I sinned*: that which aggravates an evill is that it's committed against love, *Peter* thus went out, and wept bitterly, *Semper Lachrymis suffusus habuisse oculos*; some observe that ever after *Peter* had his checks furrowed with continuall tears: relapse into sin makes relenting.

15. He receives strikings as well as strokings with patience and thankfulness; a true son of *Job*, *the Lord gives, and the Lord takes away, blessed be his Name, not curse God, and die*, as the woman counselled him.

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This effeminate woman the world is mans Tempter to miscall his Maker, look on God saith she, he afflicts thee to destroy thee, he will damne thee at last; a gracious heart answers, thou speakest like a foolish woman, *Rom. 8. 28.* *I know all things worke for my good*, frownes as well as smiles, whatever is called good, or whatever is called evill; God brings light out of darknesse, unity out of disparity; as God speaks, so doth he, *Esa. 54. 17.* *No weapon formed against me shall prosper*: the true prosperity of a thing is in its continuance, but all things against me shall have a change, therefore not prosper: he echoes to *David*, it's good for me that I was afflicted, affliction in Gods Schoole makes us proficients.

The more you beat the wallnut-tree, the more it bears; so the Saints gaine by losses, after such an affliction, such a mercy I had: contraries frustrate one another, life doth death, joy doth sorrow, affliction first comes, and ploughs up the fallow ground of my heart, then is the seed sowne; he speaks not as that wicked King, *2 King. 6. 33.* *This evill is of the Lord, why should I wait any longer?* but rather, what evill in me brought this? true and just are all thy Judgements, O Lord God.

16. He sees nothing of the flesh dwelling in another; but asks at home, Is not this evill in me? As *Plato*, when he saw any one dumb in the street, would speak to himself, *Nunc-gotalis*? Am not I such a one? the more inward any thing is, the more strong, whether it be good or evill; sin is most aggravated by a supposing secrecie, he makes inquiry as the Disciples, *Mat. 26. 22. Master, is it I?* He loves to ask, though he be not guilty.

17. He is as holy in his Closet as in the Church, when from the Saints, as well as with them; in all his walkings he is as *light in the world*, *Mat. 5. 16.* no society of men can extinguish his fellowship with God.

18. He so pursues holinesse, as if he held free-will; yet he prayes for it, as if he had power to do nothing, *2 Cor. 3. 5.* We are not sufficient of our selves to thinke one good thought, man cannot work in Gods Mystery, 'tis an Art, which all the Masters of Art are yet but punies in this School, divine lessons are weightier, harder and higher then their divinity Lectures.

19. He counts no sin small, but believes every sin hath weight enough to weigh him to death; if he discern a mote in his brothers eye, he thinks there is a beame in his owne; he had rather make sin more then it is by aggravation,

gravation, then seek to make it lesse; for he that hideth his sin shall not prosper.

20. He is more zealous for power then forme, he had rather leave undone smaller matters, then neglect the weighty things of the Law; righteousness, justice, truth, these have Gods proper stamp upon them, therefore to be most looked after.

These are some cleare demonstrations of a practicall Christian, for there are many false Christians now gone out in the world.

CHAP. II.

Whether Repentance precede Faith, and which is first to be preached.

GOD in this last age is making out his truth in plainnesse, whereas in former ages it hath been much clouded; therefore marvell not, if thou readest that which will be gain-sayed.

It hath been a great dispute amongst men, whether Repentance go before Faith, or Faith Repentance? I shall not erre against truth, nor yet disagree from some men, to say that Faith is alway before Repentance in the conversion of a Sinner to God; and if this be

true, then it will necessarily follow, that Faith ought to be preached before Repentance.

For, I judge Faith to be the instrumentall cause of Repentance, and not Repentance the cause of Faith: It is true, that in the conversion of a sinner to God, Faith and Repentance ever go together; yet Faith is the first-borne, and may challenge the right hand of fellowship.

Now the difficulty seems to be opened in this particular: It is very true, that Repentance is (for the most part) discovered before Faith to men, therefore men judge that Repentance is, and must be before Faith.

I answer: First, that it will not follow alwayes true, that the first in appearance, is first in the soul; Faith I compare to the seed cast in the ground, Repentance I call the blade sprung up from that seed: Now no man will judge so weakly, that because he seeth the blade first spring up, therefore the seed is not there.

Againe, you may understand it by this allusion; when a candle is lighted in a room, and I come into that room, true it is, I have the light first in my eye, and see that first, yet the candle was there before the light was; so it is often true, that repentance is first apprehended, but not first wrought. Con-

Consider secondly, that if Repentance be before Faith, then I ask, what doth that Repentance avail man? If that place be true; *Heb. 11. 6. Without Faith it is impossible to please God?* I may then safely conclude, if Repentance is first, why was not *Abab* and *Judas* their repentance accepted? was it not for want of true Faith? I never found in Scripture, that any did truly repent before faith; *Job* in his last Chapter when he had seen the Lord ~~he~~ abhorres himselfe; *Isai. 6. 5.* so *Isaiab* when he had seen the Lord, he cries, *Woe is me, I am undone*; so that generall promise runs, *Zach. 12. 10. They shall look upon him whom they have pierced, and mourn for him*: all implies a seeing before sorrow.

I put the case thus: Suppose a man should meet with his friend, but disguised, and so should take him for his enemy, and kill him; now when his vizard is taken off, and he finds that it was his dear friend, what think you, will not sorrow follow? so untill a soule come to apprehend that against his Saviour, his Father and Friend, he hath wounded him that loves him, when he seeth this, he will sorrow kindly indeed.

For a man will never be willing to account his own state bad, untill he is brought into a beliefe of a better state in Christ for him;

Peter, who was a Disciple of Christ, could never have repented of his sin in denying his Master, if he had not looked upon him; much less is a sinner able to repent of his sins, but from a saving sight of God in Christ.

Now this being undeniably true, then faith in Christ must be first preached: And herein I know, many godly men in their preaching go against their own principles, who all say, that repentance without faith is dead, yet they preach repentance first, and qualifications; a man must be so and so humbled, before he must lay hold upon Christ: and by this means many poor souls are kept under the hatches, dare not lay hold upon Christ, untill so far humbled; I my self having repentance, being kept four years under this law, and thought it presumption in me to believe my sins pardoned, untill qualified. Truly I must judg this to be a branch of Purgatory, and meerly legall, where men put knots upon a truth, that it cannot be nakedly discovered to sinners on earth.

Object. But an Objection may arise: Did not Christ in his first Sermon on the mount preach repentance when he said, *Repent, for the kingdom of heaven is at hand?* *Mat.* 4. 17. Did not *John* also preach the same doctrine? *Mar.* 1. 4. so did not *Peter* preach the same, *Acts* 3. 19: *Repent, that your sins may be blotted out?*

Ans.

Answ. I answer, that it is true, Christ did so; but note, it was before the Gospel was come; *Repent, for the kingdom of heaven is at hand*, presently to follow upon it; and the word (*μετανοεῖτε*) *repent* here signifies a change of the mind onely: Christ ~~he~~ was a fulfiller of the Law, and spoke many things as in that relation: and this doctrine was suited to the Pharises, who thought all was well; Christ tells them, they must be of another mind, or els no salvation; they must have another kind of faith then what they already had: Now here men mistake, who take repentance in the latitude of it, and so suppose humiliation and sorrow must first be, before faith. I would ask any soul that had true repentance, this question, When they were in a state of sorrow for sins? What made them thus sorrow? Was it not first because they had offended a loving Father? Or secondly, had they no secret hope in them that Christ would be merciful, though at present they durst not lay hold upon him? why did they sorrow els, if they had no dram of faith they should be saved, their tears were then spent in vain. I am confident, never any man was yet converted, but he had the sparks of faith, though not flaming. Therefore I may safely conclude, that for any man to preach repentance before faith, is not to preach the Gospel,

Gospell, but the Law : And further, if they own the title of Ministers of the Gospell, why then they should obey his generall command, *Mark. 16. 15, 16. Go ye and preach the Gospell, he that believes shall be saved, he that believes not shall be damned:* Surely if Repentance must first be preached, then why should Christ exclude it in this great command? I know not who can teach his Master, and if the word (*Gospell*) signifies glad tidings, as all men judge, I wonder in the order of the Gospell wherein should the Gospell excell the Law, if it bids men first repent, and then believe? this is no good newes, to tell me I must first repent, be humbled for my sinnes, the Law speaks this of it self, such a kind of preaching is as if I should first put out a mans eyes, and then bid him look upon me.

1. *Object.* But some may object, What is the meaning of that place in *Acts 20. 21.* where *Paul* testified to the *Jews and Greeks* repentance towards God, and faith towards our Lord *Jesus*?

1. *Answer.* I answer : That true it is, in the conversion of a sinner to God Faith and Repentance ever go together ; yet Faith is first in order of nature in the soule: and for that place of repentance towards God, I understand not that it must be preached or wrought, but *Paul* here onely distinguisheth the

the objects of Faith and Repentance; God considered absolutely in himself, is the person whom we have offended, or disobeyed, repentance must be in respect of him; God came in Christ reconciling the world to himself, and so under this notion there must be faith upon Christ; so that this Scripture makes nothing as to the order of faith & repentance.

2. *Object.* But doth not Paul say before faith came we was kept under a Schoolmaster, and the *Law was our Schoolmaster to bring us to Christ?* Gal. 3. 24. Doth not that humble us for Christ? and if so, then we are to be qualified in some sense before we believe.

2. *Ans.* I answer: That Paul saith the Law was, he speaks of it as in the time past, that is to say, before Christ came the Law was a Schoolemaster, and we were ever learning, but never able to be proficient by it; but it was but untill faith came, there faith is taken *objective*, for the object of faith: we were under the dominion and killing power of the Law, not that it can prepare us for Christ, for then Christ could not be a perfect Saviour: And although most men interpret it by alluding to a Schoolemaster, who fits Schollers for the University, so (say they) the Law is a Schoolmaster to prepare men.

For my part, I rather with submission to
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the unbiassed judgment, suppose the word [Schoolmaster,] rather notes this, that the Law had the mastership and rule over us, and we was subject to what it threatned; but when Christ came this Schoolmaster had us not under his bonds and punishments, as if by it we could be taught everlasting life; and as Christ saith, *Call no man your Master, but one even Christ*: so that the Law cannot be understood in this sense, that it prepares us for Christ, unlesse this preparation be meant that it leaves us under condemnation; *Rom. 3. 20. For by the Law is the knowledge of sin*, yet not an efficacious knowledge of sinne, so as to shew us a Saviour, but it will cause us to run from him.

And indeed take a man simply considered, as obeying the Law, he never cares for a Saviour, thinks he is well enough, as the practises of the Pharisees testifie fully to us.

3. *Object.* But how are those promises true, where God calls (*Mat. 11. 28.*) *such as are weary and heavy laden*, and *I dwell with him that is of a humble and contrite spirit*, and *the whole have no need of the Physitian, but they which are sick*? Must not men first be qualified before God call them?

3. *Ans.* I answer: First, these places do not demonstrate that every man must be so before
faith,

faith, but only declares, that it is possible men are, and may be by the Law so terrified for sin: yet this also is by the spirit, although they may have terror, yet this cannot be true humiliation, but a legall frightment for sin: These promises are only to testifie Gods bowells of compassion to such as well as others, and from his mercy calls them to believe in him, meaning, as I candidly interpret it, that unlesse God calls them, they wil stil be mourning, and think they are not qualified sufficiently for him; and therefore God manifests his love towards them.

2. *Ans.* But secondly, I answer, if the Gospell must be preached only to such upon conditions, then I ask how can it be a free Gospell? which notes it comes without any such conditions to be performed by us. And further, how can a man follow Christs command to preach the Gospell to every creature, if qualification in any sense must go before? *Paul* teacheth us another lesson, *1 Tim. 1. 15. This is a faithfull saying, Christ came to save sinners, of whom I am chief,* he saith not if they are humbled, but calls to sinners indefinitely, *quasi* sinners, Christ comes to give us faith, that we may be humbled.

2^d. But may not repentance then be preached? yea, in its proper place as a fruit of faith: I would have all that go under that noble title of Preachers of the Gospell to
consider

consider *Pauls* speech to the *Corinthians*,
2 Cor. 5. 20. Now then we are *Embassadors* in
Christs stead, as though God did beseech you in
us: We pray you in *Christs* stead be ye reconcil-
led to God; That is to say, we speak in love to
you, that through love you may receive and
believe that testimony which God hath given
of his Son; and what is this testimony, but
to believe that record that God is a Father to
us in Christ? I might mention divers other
places where Faith is first laid down, as *Acts 8.*
37. where *Philip* said to the Eunuch, *If thou*
believest with all thy heart thou mayest; so
Joh. 6. 29. when they asked what they should
do to be saved, why Christ answers, *This is*
the work of God, that you believe on him whom
he hath sent: To end this question with that
place in *Acts 5. 21.* *Him hath God the Father*
exalted to be a Prince and a Saviour to give
repentance and remission of sins; this is plain,
Christ gives repentance, but how? through
faith: Therefore Christ must first be discov-
ered according to the whole tenor of the Gos-
pell.

[19]
CHAP. III.

What Prayer is.

THe glory of man is to understand truth distinctly without confusion: Prayer in generall is the going out of the heart to God from a divine discovery of a greater good then man hath yet attained.

Men cannot pray for that which they apprehend no need of; emptinesse is the womb that produceth Prayer, and as fire is the cause of heat, so the sense of a want of God draweth forth the spirit to cry after him: Before *Adam* fell, there was no necessity of Prayer, for he wanted nothing; neither do I conceive if *Adam* had stood Prayer had ever sprung forth, so that we weare it as a badge of our imperfection in this life.

Qu. Whether it be the externall voice that makes Prayer? some think that no man can be said to pray, unlesse he speake with his tongue.

Ans. I answer: That the externall delivery of words cannot be a substantiall part of Prayer; for if it be, then I may teach a Parrot to pray: but thus far I acknowledge, that it is the outward forme, and that which
God

God hath instituted to be amongst men ; for no man can say, I pray, unlesse there be utterance, and in outward expressions another Saint judgeth of my heart, so that as to outward appearance, no man can demonstrate anothers praying, but from the heart to the tongue.

But let us take heed of confining prayer onely to a way of utterance ; for I prove that a Christian may pray, and never speak a word, as in *Rom. 8. 26. The Spirit helps our infirmities with sighs and groans unutterable* : Sure then the tongue cannot manifest what is in a Christian many times when he prays ; for these sighs and groans are the immediate goings out of the heart, which there is a want in words to expresse.

Further, the Spirit saith, Pray alwaies, *sine intermissione*, 1 *Thes. 5. 17. Without any ceasing*, for so the word ἀδιαλείπτως signifies ; now no man can verbally pray alwayes, for if so, then he could have no oportunity to do any other exercise : If it substantially consist in voice, how then shall a dumb man pray ? some were born tongue-tied, yet I hope no man will say they may not pray ; so likewise I would ask how many, or how few words make a prayer, if properly that be any thing as to the substance, what made the Publicans saying,
 God

God be mercifull to me a sinner? there were but six words, was it not his heart that made it a Prayer? yea, sure. But I conclude this with *Hannahs Prayer*, 1 Sam. 1. 12. When she prayed, *Eli marked her mouth*; now *Hannah spake in her heart, only her lips moved*, he thought she had not prayed, because he heard not her voice; but the Spirit saith she prayed; alas! many are not able to speak words as other men can, shall we conclude upon that that they may not pray? God doth not so much respect what words he utters, but with what heart he cries to him; therefore let none juggle out one truth with another, for a Prayer is demonstrated both wayes, yet I say, he that hath the spirit of prayer will use both, and let no Professor judge prayer only in outward appearance, as the world doth, but judge righteous judgement: This I hint at onely for the comfort of some Christians that want words to expresse their heart.

CHAP. IV.

Whether a justified person may pray for the pardon of sin.

THis question not rightly understood, makes a difference of judgements amongst men, some saying, we ought to pray for pardon, others we ought not.

And it may seem strange, that one justified, pardoned, should after this pray for pardon of those sins that are already pardoned; this may suppose Christ hath not fully satisfied, so then the question will be, whether we may pray for pardon of such sins as are done away by Christs death? For I say, this is undeniably true, that the Father is fully satisfied for all the finnes of those which believe on him.

To understand this then, I understand pardon with this distinction, that there is a two-fold praying for the pardon of sin.

The one is as to a Judge.

The other is as to a Father.

Now the right apprehending these two will resolve the scruples.

1. First then as to a Judge, I may after the manner of men, give this allusion: God sits

as a Judge upon the Bench to execute Malefactors: Now for a believer to pray unto God for pardon under this notion, is not according to truth; for I am not now to suppose God sits as a Judge to me, and so pray; this is only for unbelievers, as I may demonstrate it by this instance.

The Judge that sits in the seat of Judicature hath many malefactors brought before him, he condemns them according to Law.

Now suppose it lies in the Judges breast to acquit whom he will; he clearing any from the punishment, the prisoner is cleared from that fact; now he knowing himself freed sayes no more, *Good my Lord forgive me*, if he doth the Bench will tell him, he is already pardoned, and so bid him hold his peace.

Now under this notion all men stand before God as guilty; now it lies in the heart of the Father to pardon whom he will, when he in Christ manifests this salvation, then the penalty is taken off as to finall Judgement; you will then plainly judge it at least weakness in such a man to say, *Lord forgive me*, when he knowes his sin is pardoned: For this is only a prayer of unbelief at best; as *Paul* testifies, *Say not in thy heart, who shall ascend into Heaven? this is to bring Christ down from above*; that is to say, this denies that Christ

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hath not performed what the Father sent him to finish, this is derogatory to Gods love manifested in his Son.

But I must confesse a converted man at first by reason of misapprehensions may pray for a further assurance of that pardon, for few men at first have full assurance.

Object. But it may be objected, that *David* after converted, prayed, *Psal.* 51.9. *Blot out mine iniquities*; it seems *David* by these words thought his sins not all cancelled.

I answer, *David* might thus pray, as not thinking all his sin was pardoned, but it was rather his want of Faith, then that they were not pardoned; and in that *Psalme* we may read, when *Nathan* the Prophet came and told him he was the man that killed *Uriah*, the suddenness of the word struck to his heart, and so from thence he thought God had not forgiven all his sin: He ought to have sorrowed for his going aside, but not despair.

Now we are not to suppose a change in God concerning this act, but onely in our selves, as *David* describes the blessednesse of the man to whom God imputes not sin, *Rom.* 4. 7. *And whose finnes are forgiven and covered*: This word covering is a metaphoricall speech, shewing that God looks not now upon us as sinners

sinners, in respect of condemnation, but only in Christ, and so hath fully pardoned and acquitted us from that condemnation that might fall upon us; for we are not to consider God in this sense, one while forgiving sin, and another while imputing it to us: And indeed where ever any man that truly believes so prays for sin to be pardoned, is but a deceit of the Serpent to keep us in continuall fears to think God at one time sits over us as a Father, another time as a Judge: For, it is not necessary for a Believer to doubt, as many say, though I know God hath many ends for our good in that also.

I conclude this particular with this assertion, as before is cleared; That for any Believer once justified (*in foro conscientiae*) to pray for pardon, as to a Judge, not onely makes Christs death imperfect, but favors something of Popery, as if I could not be fully saved by that satisfaction; and I advise all that truly beare the name of the Lord, to take heed of Prayers made thus in unbelieve, for they hereby bring themselves under the Law of Workes, and hinder the progresse of much spirituall good in their souls.

But secondly, there is a praying for the pardon of sin as to a Father: Now in this sense my judgement is, that a believer ought to pray for pardon.

For want of this distinction that is laid down, many (though otherwise godly) think they ought not to pray for pardon, and all that they have for it is onely taking pardon but in one sense, and do not distinguish it.

But some suppose God seeth not sin in his people, because he is fully well pleased and reconciled to us in Christ, and so if he takes no notice of sin, then it is our weaknesse to ask forgivenesse of that which God seeth not; and for this opinion that place of Scripture seems in the letter to favour, *Numb. 23. 21. He hath not beheld iniquity in Jacob, nor transgression in Israel*; now we must understand the ground of this speech, *Balaam* had received command from God to blesse his people, and *Balaak* thought that cursing should be pronounced against them, therefore this place onely testifies that God seeth not sin in his people, so as to condemne them, nothing shall prosper against them, God doth not so see sin in them as to cause the fruit of sin to take hold upon them, for there is no incantment against Israel, they are covered with his garments, therefore freed from all such sorceries.

But I hope none will deny God to be a Father, and though sin is said to be covered, yet it is absurd for any to conceive sin can be carried

carried out of Gods sight, for he is every where, and such an opinion makes God not omniscient, and consequently not God.

Further, I would ask whether that place be true, 2 *Sam.* vi. 27. the sin *David* committed was evill in the sight of the Lord, now *David* was a Saint in as true a sense as any are, yet God saw his evill, and we cannot believe but if man may see sinne, God much more.

But some say, God may see it, but in respect of his will, he hath bound himself not to see it, by abolishing it out of his sight, and cloathing us with his righteousness.

I answer, God hath in his will determined not to see sinne, so as to condemnation and punishment: he will not so strictly take notice of sinne in them as in the wicked, in such a capacity, *Hebr.* 4. 13. *all things are naked and open in his sight*, that is, not the least things, but the most inward and secret things of the heart, they are dissected or anatomized, (*τοχνηλίζομαι*) cut up as Chyrurgians doe a creature, to find every vein, or muscle; thus if God seeth sin, then it makes way to prove that pardon of sin may be prayed for: Now Christ hath not taken away the relation of God as our Father by his death, none will judge that true.

What then is the relation of a Father, may not he chastise his son? yea, sure; as for instance, A father that hath one only son that is sole heire to his lands, the son sometimes may crosse his fathers command, and he may correct him for it, yet he bids ask him forgiveness, and I will not chastise you, yet the son knowes his father cannot disinherit him for his untowardnesse.

Thus God is a father to a believer, who sometimes may disobey a command; now may not God in this relation of a Father in love chastise his child for good? and though a Saint knowes God will not disinherit him, yet he will ask forgiveness in this sense; as *Augustine* saith, *Abyssus peccati invocatur abyssus pœne*, one deep calls upon another, the deep of sin on the deep of punishment; but to a Saint I judge that all punishment for sin, according to the terme of the word, is taken away, only a loving correction, whether God castigates for sin, or from sin, I have a latitude in my judgement to suppose both may be true; and I believe that Christ never so satisfied God, as that he should not correct his people; for Christs death did not at all extend to that particular, when Christ bad his Disciples pray, he exhorts them to say, *forgive us our trespasses.*

Now

Now if they need not to ask pardon in this sense, why was this Petition included? so it is spoken to Saints by the first words, say, *Our Father*; now in what sense this Prayer may meane we should aske pardon? I answer, onely as to a Father, and no otherwise; so *John*, *If we confesse our sins, he is faithfull and just to forgive us our sins*, 1 *John* 1. 9. why, was not sinne forgiven before? Yea, in respect of justification; but this confession and pardon is onely under a fatherly relation: Yet hereby I doe not understand, that our Prayers make any change in Gods Will, but rather in praying God doth manifest what he will do to us and for us; so then I judge that a Christian ought not to pray to God as a Judge for pardon, but may consider him as a Father.

CHAP.

CHAP. V.

Whether this visible world shall be destroyed, or changed, and how.

GOD from age to age brings forth some Gold truth as new unto the world; therefore let not the Reader stumble, if he find that here which may at present be contrary to most mens judgements.

For that opinion of some that say the world is judged already in the Saints in some respect is true, to him that lives in spirit; but I will not speak of that, I leave the end to try all things.

My discourse shall only be of this question, Whether this visible frame of things shall be destroyed, or changed, which is a great question amongst godly men; which I say not that I will resolve, but only hint at it as the truth is manifested in me: First, that this visible world shall be destroyed by materiall fire, as some places seem to allow, as 2 *Pet.* 3. 7. where the heavens and the earth are kept in store reserved unto fire, some think that as the old world was destroyed with water, so the Anti-type must be like it, that is to say, destroyed by fire.

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An argument for this opinion may be thus framed.

Fire is an element strong and fierce, therefore all matter that is tangible by it may be consumed, but the visible world hath matter fit for fire to feed upon, therefore it shall be burnt.

But this argument is more logical than theological, and it will not be a hard matter to prove that a great part of the earth, and heavens is not matter for fire, but rather fights against it.

In the 12. Verse of the aforesaid Chapter, the heavens being on fire *shall be dissolved, and the element shall melt with fervent heat, that as fire consumes all stubble, so there shall be an utter consummation*: So in 2 *Thes.* 1. 8. he shall come in flaming fire taking vengeance: some from these places conclude, that it will be material fire, and all things shall be burnt up.

Now to answer these places, there are some Scriptures that speak not of an utter desolation, and if I erre, consider with thy self I am not alone.

I may ask whether those former places speak of fire in a metaphorical sense, and by way of allusion and no more; that as the nature of fire is to purge and purifie drosse out of metalls, and it suddenly burnes up all combustible

combustible matter, so this may note the suddenesse of that change, and that it will purge the world of its dross: And for the *heavens melting with fervent heat*, it may point this to us, that they shall melt so as wax doth by the candle, where it is not destroyed, but onely made pliable to receive the impression of the seale: so the heavens may thus be said to melt, that is to say, not destroyed, but only changed from those corrupt qualities that are in it, not of the substance, it shall receive the deep impression of Gods image and glory.

Now to illustrate this, that there will only be a change, 2 Pet. 3. 13. *Nevertheless we look for a new heaven, and a new earth, wherein dwells righteousness.* This seems to allow, that only the corruption shall be taken away, and we shall have a new heaven and earth in righteousness. They shall be brought forth into a state of purity, freed from bondage, *Non per interitum pristinorum, sed commutationem in melius*; not by a destruction of the old, but by a change into a better: so David speaks, *Psal. 102. 26. The heavens shall waxe old as a garment, as a vesture shalt thou change them, and they shall be changed.* He saith not here destroy them.

Now

Now the changing a thing is a converting the same to the best advantage.

And the allusion seems to be strange, that as a vesture when changed is not destroyed, but only refined, drest, the best side outward.

So the world hath at present corruption covering it as a garment; therefore it may be translated into a better state: For, if *David's* words hold true, then it must be changed, but not destroyed. And indeed the worst side of the world is now outward since *Adams* fall.

But I will not determine whether this change will be by material fire, or whether fire in those places be a figurative speech. For the instrumentall cause of this change, I may have some ground to suppose the contrary, but will leave this to the end which tries all things.

Some have converted these Scriptures into other mysterious senses, and I judge a spirituall use may be made of all things: Yet let none be so ignorant as to bind one sense upon such places as these are; for some Scriptures have both a literall and a spirituall meaning under them.

For instance, where Christ is said to raise the dead, cleanse the lepers, heal the sick, and the like, no man can truly deny but that CHRIST did fulfill this in the letter: yet

yet he doth it in a spirituall sense : also every man hath *Microcosmos*, *Ecclesiast.* 3. 11. a little world in him : Now God in order to the great change, begins first in mans heart, therefore let Christians take heed of denying one truth by binding it to another : For to avoid error I would take such Scriptures in the largest sense, for both these meanings may be in few words.

CHAP. VI.

Whether all creatures shall be restored to their pristinate state in Adam.

THE whole Creation since *Adams* fall hath been subject to innumerable evils and changes : Now some are of opinion that all creatures shall be restored, excepting such as are for the food and cloathing of man, and they give this reason, because man shall have no need then of such helps, but shall be perfect.

I answer : By the same rule all creatures shall not be restored ; for every creature in its kind doth conduce to the life of man, as might be made easily to appeare : For whatever concurreth to life may be called food and
cloathing,

cloathing; so that if any creature may be excluded from this liberty by the former opinion, then all may.

But doth not that place testifie that all shall not be restored, *Isai. 60. 19. The Sun shall be no more light by day, nor the Moon give light unto thee, but the Lord shall be thy everlasting light.* I might give a spirituall sense of these words, but shall only answer as to the question; it seems by this place that the Sun and Moon shall be destroyed.

I answer: The Prophet speaking of the glorious appearing of God, intimates all such lights shall be darkened as we have walked in without himsele: But if it may be litterally understood, then mark the words, he saith not the Sun and Moon shall be no more, but they shall give light no more; that is to say, their light shall be no more in respect of that profit man hath had by them, for God shall be our light, our state will be beyond the creatures perfection, much lesse shall we want their light: Yet they may be, though we have no benefit by them, as no man is so blind in judgment as to say the Sun is not, because it is under a cloud; and as the greater light swallowes up the lesse, so this testifies onely that the light of God will swallow the light and lustre of all excellencies, as to our advantage,

vantage, yet they may still be. So then I judge there will be a restauration of all things, and those words witness it *Rom. 8. 21.* *The creature it self was made subject to vanity, and it shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.*

Now then the bondage of the creature what is it, but a subjection to corruption? Look then what liberty the sons of God expect, the same all creatures are to have; but it is *in suo modo*, in their kind, or according to their nature: I say not a part of the creation, but the whole creation (or every creature) groans for the *manifestation of the sons of God.* And although they have not a sense of liberty, yet they have of misery: so *Acts 3. 21.* mentions a time when there must be a restitution of all things. Now if the whole creation hope for that which they should never attain to, why are those Scriptures mentioned so fully to this point?

Therefore I conclude, that there will be a generall restauration: but whether they shall be restored to the state in *Adam*, or more glorious, I will not fully determine: yet suppose it will be a more glorious perfection.

CHAP. VII.

When, or about what time will this change be?

THis question being more difficult then necessary, I may not search into the time, holding it godly wisdom to be ignorant of it; yet many men have weakly betrayed their wisdom in spending much time upon this particular.

I will onely hint at some probabilities that divers have supposed about it.

First, there were many Jewes got an opinion from one *Elias* a man eminent amongst them, who said, that as the world was made in six dayes, and the seventh God rested, so the world should stand six thousand years and no longer, and strengthened his opinion upon *2 Pet. 3. 8.* *One day with God is a thousand years, and a thousand years one day,* and thus taking a day for a thousand years, six dayes make six thousand; but alas, he considered not the ground of this expression, which *Peter* onely useth to confute the sleepers of those dayes, that thought God was far enough off, he condemns their security, and informes them time is nothing to eternity.

A second sort were such as by Arithmetical
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numbers, as by a witty invention calculated the time, as one did out of two words, *ConfLagratio MUnDI*, finding so many numeral letters in these words as make up 1657. from thence concluded, that in that year the world must end; and to hold up this opinion, they say *Noahs* flood was in 1657.

So others, as *Picus Mirandula*, said it should end in 1905. And formerly in Germany divers went about, saying, in such a year it must end: As I have read one *Thoda* a woman in Germany in 848. went about streets and told people that she had it from an Angell, that the world should end that yeare, whereby many became prodigall of their goods, fearing they should not spend them in so short a time. Others more moderately divide the world into six Ages, and say the seventh Age the end must be; the Ages are thus divided.

First, from the Creation to the Flood.

Second, from the Flood to *Abraham*.

Third, from *Abraham* to *David*.

Fourth, from *David* to the Captivity.

Fifth, from the Captivity to Christ.

Last, from Christ to the end of the world; so that the beginning of the seventh age will be the full restauration: And as *Enoch* was the seventh from *Adam*, and was translated,
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for God took him; so this may be a figure of this state, that the seventh Age God shall be fully manifest: This opinion my judgement leads me to believe nearest to truth; for certainly this is the last age, as *Heb. 1. 2.* witnesseth.

Now to such as will descant upon time, to shew their learning, I will leave them to learne what those words meane, *Mark. 13. 32.* *But of that day and hour knoweth no man, no not the Son, save the Father.*

CHAP. VIII.

What sure ground we have to believe this change is nigh.

Although I am against such as prefix a time to this change, yet as great men send Harbingers before them to give notice of their coming; so God hath divers messengers that proclaime this coming.

1. First is the unsealing of the Scriptures, God reveals not all at once, as time shuts up, truth opens, God hath truth for severall ages; *Daniel* was bid to *seale up the book till the end*, *Dan. 12. 4.* the nearer the end is, the more open will such truths be as concerne

the end; God will not draw his curtains fully open, not shew all at once, *men shall run to and fro, and knowledge shall increase.*

First, this intimates an inquisition in people after the Lord; they shall inquire the way to Zion with their faces that way: as snow gathers by rowling, so truth shall mightily increase by going to and fro, the nearer the Iudge is, the more the people run and inquire when he comes.

Secondly, to and fro notes the sweetness of fellowship amongst brethren, they shall run to and fro, backwards as well as forwards, not to this friend, or that friend, but to back-friends as well as bosome-friends, there will be no respect of persons in this sense: this notes his coming nigh who is himselfe no respecter of persons: The poor and the rich will be one with a knowing soule, the language will not be, I will go to the rich mans house; no, the rich hath many friends, but the poor are destitute. When a house is on fire, men say not I will stay at home, because I am rich, or an Officer, but all run to quench the fire; so when there is a fire of an inlightened understanding kindled, then we shall see Saints go to a *Lazarus* as well as to a *Dives*: Knowledge is much improved in these days, I wish it be as well practised.

2. The second note is, the coldnesse of love amongst Professors: Many shall be notable quench-coales in this last age: Honest *Latimer* saw love so cold in his time, that he thought Doooms-day at hand: But alas, how dead are Professors now in love! And the reason is, because mens affections are placed upon Opinion, and not upon practice: Such a man is of my opinion, therefore I love him; this is self-love: Lord, what a hellish fire will this kindle! May not a man be thy brother, and yet not like thee in all things?

I would ask all Professors this question, What is it you love in one another? Is it the form, or the power of godlinesse? One part divides from another, because they are not in way, or that way of worship: But consider, this is not Christ all, and in all?

I suppose none ought to be so ignorant as to say, A man is the lesse a Christian, because he is not of the Presbyterian Church so called; neither is he the lesse a Christian, because he is not of the Independent Church so called. If you all hold the Head, you are of one mysticall Body, and I hope will meet one day meet together as the *generall Assembly and Church of the first-born, whose names are written in heaven, Heb. 13. 23.*

Have fellowship then in the spirit of truth

and uprightnesse. *Basil* complains of his time, That he saw more union in Arts and Sciences, then in Divinity, by reason of those contentions that were amongst brethren. For, men in disputes rather dispute for self, then truth: Pride will not let men submit, though conscience tells them they speak against truth. This coldnesse of love demonstrates the change not far off.

3. The third note is, the working of miracles, *Matth.* 24. 24. Men usually admire a thing done beyond their capacity; such works have naturally a great force upon mans fancy: As the Jewes require a signe, so the zealously ignorant shall mightily follow and adore such men.

Many there are that out of weaknesse of judgment think there can be no preaching, because the Apostles did work miracles.

I answer, that miracles were not in any degree essentiall to make a Minister: For, the Apostles might preach without them; onely God was pleased to use them, for the first planting the Gospel: And although some may expect miracles in these last times, which I confesse must come to passe, yet I know no place that mentions, that God will send any of his people that shall work them, but rather they shall be false Prophets, as *Mat.* 13. 22. testifies.

sties. The Papists in their Legend of lies tell the People, that they are the true Church, because they work miracles; but they are lying miracles.

Signes are only for unbelievers, and the Kingdom of Heaven cometh not by observation. Such then as will not believe untill they see miracles wrought, I may say to them as *Abraham to Dives, Luke 16.31. They haue Moses and the Prophets, if they will not heare them, neither will they believe, though one rise from the dead.*

So that where working of such miracles are, it is a signe of a false Prophet; and I will never follow a man the more, because he may haue this gift.

4. The fourth note is, when the Gospell is going through the whole world, *Mark 13.10.* And surely God is beginning much in this work to gather his Saints together: More instruments God wil raise for this purpose, then ever were since the world began: For, we see God is breaking down those Lawes and distinctions that hindered many men from this glorious work: But I will not absolutely determine the severall wayes God useth to convert men: For, a man may be converted by the reading some Scriptures, or by some thoughts of God; that is in a sense a preach-

ing to the heart, when God speaks within him, saying, *this is the way, walk in it*: Sure I am that the Gospel shall run and be glorified.

5. The fifth note is, when the fire of love goes out, then the fire of persecution comes in; the brother shall betray the brother: the nearer Antichrist is to his end, the greater will be his rage: And this must come to passe: For, I observe, the more zealous any man is for form then power, the greater persecutor will such a people be, when authority is on their side. The reason is, Because such men do it out of conscience to God. *Paul* was the greatest persecutor we read of among the Jewes: *The time shall come when men that kill you shall think they do God good service, John 16. 2.*

He that is born after the flesh, will persecute him that is born after the spirit: *Ismael* will trouble *Isaac*. God hath pulled down one horn of this Antichrist, I pray God we may not see a sharper rise in its stead; when the face of Religion is onely washt, but not the heart; an outward reformation, but an inward deformation: *Jer. 9. 4. Then trust not in a brother, for he will utterly supplant*: it is hardest to reconcile brethren, for love causeth jealousy.

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When you shall see the abomination of desolation [*Mat. 24. 15.*] standing where it ought not: surely there is no place where abomination ought to stand: This alludes to Jerusalem, a place where Christ and his Disciples had preached, they offered sacrifice, but to their own nets, made a shew of worship, yet under it acted abomination, persecution and injustice.

I pray God it may not be so with thee, O England, to be a professing people, talk of holy walking, yet in this holy place to act wickednesse, injustice, oppression, self-seeking and covetousnesse, to make Religion a skreen to all irreligious practises; this is an iniquity to be punish'd by the Judge: How abominable is it for one man, to pretend his neighbours good, yet under that notion to take his lands and livings over his head? Many men make use of Religion as a stirrup to get a horse back into the worlds preferments; Lord! whether wil that man run, horse, rider and all to destruction! Such men have Gods censure, you eat my people as bread, to shew thy selfe as if thou wouldst feed Gods people, yet under it act such abomination as is odious to all; as the fisher baits his hook with meat for the fish, when he intends onely to make the fish meat for himself.

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This is such an abomination which God intends to pull downe in all, as he hath most gloriously begun this work, so come Lord, is the language of a true Israelite, throw it down in me and every one.

The scarcity of upright, unbiaſſed hearts notes the end nigh; a reall friend like Christ who shall find, to prevent this mischief that may justly come upon us? I advise all that professe the name of the Lord in sincerity, however they are called or distinguished by the corrupt man, that they would love all that beare their fathers image, though it be small, not for form sake, but for godlinesse sake, love the truth as it is in Jesus, not as this man, or the other man speaks it, and untill this be, for my part I believe divisions will increase, which is the rode way to persecution. Mark the words of James, *Pure Religion and undefiled before God and the Father, is this: To visite the fatherlesse children, and widdowes, and to keep your selves unspotted from the world,* Jam. 1. 27.

C H A P. I X.

*Whether we may not expect a glorious rest before
this finall appearing, and what rest it will be.*

GLorious things are spoken of this last
Age, and divers opinions there are about
it; some conceive a personall reign of Christ,
as *Rev. 20. 3. 4 They lived and reigned with
Christ a thousand years*; but I understand this
spiritually, that he shall reign in them, not as
he was upon earth, as some dream, for *Acts 3.
21. saith, the heavens must retain him til the time
of restitution of all things*: Some thinke this
thousand years began at his birth, others at
his Resurrection, there being books extant
on this subject, I shall not speak more of this;
for to me I find not the least ground of a per-
sonall reign of Christ: when he went away,
he never said, I will come againe personally,
but *I will send my Spirit that shall lead you into
all truth*, not that I will come again in flesh
upon earth, and live a thousand years, but in
Spirit; and in that place it is said, *they lived
and reigned with Christ a thousand years*, but it
saith not upon earth, for there is no such
word.

But I must truly say, there will be a glori-
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ous rest for the Saints in divers particulars.

As first, in powring out the Spirit, *Joel 2.8. Acts 2.17. In those dayes I will powre out my Spirit on all flesh, your sons and daughters shall propheticke*, you shall not say one to another know the Lord, for you shall be all taught of God; this promise in my judgement hath this meaning in it, that we shall no longer rest in men, ye shall not need that any man teach you, man with his principles, parts, learning: you shall no longer say to this man, or that man, teach us, for ye shall all be taught of God, you shall be brought off from that sortish opinion in the world, that think none but men learned in Arts can teach, no my Spirit that shall teach you, ye shall then come to acknowledge Gods teaching in all, for ye shall be made to confesse, that it is not *Paul*, *Apollo*, nor *Cephas*, but Christ in all that teacheth; this promise doth not overthorw the preaching of the Gospell, as some men may judge, but is a comparative speech, signifying what knowledge shall be in these last times, and no man shall therefore believe a thing true, because the Minister saith so, but they shall have a spirit of understanding given to know things, as *1 Joh. 2.27.* declares to us, that *as the same anoynting teacheth us*, so we shall judge

cu. judge whether it be God or man that speaks,
 .8. and those weak words shall be laid aside, as
 may we now say, such and such a man taught me,
 all this is a destroying thy Maker; therefore thou
 her shalt say, *It was the Lord, and I knew it not.*

of I have many times admired why Christians
 in get so little by hearing, and I find the cause
 ch to be this: they go to hear men and not God,
 g: and so they divide; if you be not taught of
 at God to love another, you can never learn it
 of of men: Alas! man is but the cane in which
 e sugars lies, the trunk through which God
 y speaks; man is but *John Baptist*, a voice and no
 e more; this will be a blessed time when we
 shall give every thing its due, not say such a
 man can teach me more then another, this is
 a calling upon *Malcham*, to make some King
 or Ruler over thee, besides the true God;
 , *Call no man therefore your Master, (or Tea-*
 - *cher) but one even God.*

2. Secondly, there will be much love and
 quietnesse amongst people; the Lion shall eat
 straw like the Oxe, the Wolf shall dwell with
 the Lamb, they shall not hurt, nor destroy in
 all my holy mountain: These are metapho-
 ricall expressions, to note God will mightily
 restraine the spirits of men; what a wonder
 is it to see a Wolfe lie quiet with a Lamb?
 so it will be, all Lion-like devouring, tyranni-
 zing

zing, prosecuting spirits shall be as a Lamb, made still, and stirre not, God will turn Lions into Lambs, great abominable sinners into gracious Saints: Knowledge shall cover the earth, as waters cover the Sea; that is, comparatively to former times: Men shall be filled with this divine wisdom, the fool shall condemn the wise, the weak the mighty, *Isai. 2.4. They shall beat their Swords into plow shares,* what ever was as a sword to kill, destroy lives, liberties of one another, that sword shall be turned into a plow share, it shall now worke for the good of all: this notes to us abundance of peace that will be in mens spirits; no more cries or persecutions shall be heard in our streets, the time is coming that persecution shall cease, *Mic. 4.5. All people will walk every one in the name of his God, and we will walk in the name of the Lord our God;* all such Lion, and Wolvish spirits shall be taken away.

3. Thirdly, for an outward peace how far that will extend, take a few hints: That certainly tyranny shall be abated much, and justice shall run down like a river; *Esa. 32. 18. The people shall dwell in quiet habitations; and shall sit every man under his vine and his fig-tree and none shall make them afraid, Mic. 4.4.* No power outward or inward shall dismay them, for

for the mouth of the Lord hath spoken it: the abundance of corrupt Lawyers shall be pulled down, and when that is done, then rejoyce, O ye inhabitants of the earth, for Babylon, or confusion and deceit is falling, and untill this be done, we must expect no fulfilling of justice to run as a river: we have some streames already, but those deceivers stop the current, they are such as darken counsell, *Luke 11. 52.* keep the key of Knowledge, and by that gaine wedges of gold to themselves, and Diana must down in all. To performe this worke, God saith, *Isai. 1. 26.* I will restore unto you Rulers as at the first, and Judges as at the beginning; God sits now a refining and gives us great hopes of Judges and Rulers, hating covetousnesse and selfe-ends; there must be such as are like *Melchisedeke*, to know no kindred or friend, when in Authority forget all relations, but doe justice to all without respect to this or that friend, *Levit. 24. 22.* There shall be one manner of Law as well for the stranger as the countrey-man: The Law shall be plaine, easie, let corrupt men seek what they can to hinder it, the stranger shall know it, he that hath no learning, as well as he that hath; the same to the poor as to the rich.

So

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So from all this I say not that the Saints shall have only an earthly glory, grow high, and they onely possesse the high places of the earth; but my judgement is, that there shall be a sweet moderation in Government: and though we cannot expect all in Authority should be Saints, yet man (though carnall) shall have a spirit for the liberties of the People, and shall deal justly.

Now when God will accomplish this worke he hath promised, I may not fully conclude, but say it shall be wrought within these few yeares; for I see God is coming to throw downe oppression, injustice, tyranny, in all powers on earth, and he hath already laid the way and foundation for this worke in these last eight yeares; therefore rejoyce O ye people, for God is delivering you from those outward bondages.

CHAP.

CHAP. X.

A taste of divine Joy, and what that joy is.

Divine Joy ariseth from a sight of, and affection to the most glorious object: Now in the working of joy it is necessary, that there be a union, to and with the object, for no man can delight in that which he neither knows nor affects: and indeed these two are the wings of the soule that heighten this joy.

Now in the order of joy, these two things much aggravate it.

First, Contemplation in the mind of man, fixed upon the object; for every man, by a serious and solid meditation of what he affects, hath a various delight in him, according to the nature of the object.

Therefore God, by way of expression as to us, did not so much rejoyce in his *fiat*, as in his *vidit*, not so much when he gave all creatures a being, as when he saw their goodness; and he had much delight in his works made, because in them he beheld his own Image and glory.

A soul thus beholding God, as one with him in Christ, being taken with the object, the thoughts of God are sweet to him, as *David*,

vid, I thought of thee in the night season, and it was sweet to me; for serious meditation carries this soul sometimes in a rapture above it self; and when a Saint comes to apprehend their infinite good in God, he is swallowed up in himself, and all fears are vanquished in him, and is as *Paul* whether in the body, or out of the body he cannot tell; *Paul* had forgot his former state by the present pursuit of his desire, and overflowing of his affections towards that immortall good he saw, he had forgot himself, and had a new self. Thus the soule when filled with joy, all its former fears are buried in the present joyes, as *Jacob* when he heard his son *Joseph* was alive, his great fear of the losse of *Benjamin* was at present overcome by that joy he had of *Josephs* safety: Thus a soul, when touched with the loadstone of the Spirit, is drawn up into a greater joy and glory. Joy in this sense makes death light and small in a Christians eye; for futing of an object opposite to death, which is life, and by this beats out the dismall apprehensions of it, and with *Paul* cries, *O death, where is thy sting?* As Mariners when they come to land, make a shout to note their joy of a safe arrivall; so the soul by divine joy is carried from the sea of earthly confusion, and arrives safe into the land of Canaan, where
his

his joy is unexpressible: thus divine Joy comes through the understanding, and works much upon the other faculties: This we may observe in all men, that according to their contemplation, so commonly is their joy or delight; for the mind of man feeds upon his delight, as the Bee sucks sweetnesse from the flower, as a worldly man his mind, and consequently delight is most upon his riches.

2. The second assistant to joy is hope, or confidence in the mind, whereby a man waits for the accomplishment of his desires; as a man in prison inferrs joy to himself from that hope he hath of liberty; for indeed hope doth enlarge joy, by carrying us from our present fears, to our future joys, *Rom. 12. 12. Rejoycing in hope*; this quickens our present joy by hope of a more full joy; for confidence adds strength to the weak, and courage to the fearfull, so hope drawes in joy as the loadstone doth the needle; *Rom. 5. 2. Rejoyce in hope of the glory of God*: it makes absent things present, and we feed upon those joyes that are to come; now besides those grounds of joy there are others that much widen it.

1. First, the sudden and unexpected appearance of any good to us surprizeth the soul with much joy, as the long departure of a dear friend, his return to us not looked for,

or expected, causeth more joy, then if he had given notice of his coming.

The reason of this is, because they surprize us, and so stir up that affection in us more earnestly. Sudden joy hath so wrought upon some bodies, that they have died pleasantly in the midst of their joyes. I knew a man in Christ two years ago that was carried up in spirit into the heaven of joy, that at present he wisht he might die instantly, to go to that blessed fellowship. Some have been so transported beyond themselves, that they have forgot their worldly businesse, and were as men lost to reason.

2. The second is strength of desire: For, strong desires are never at rest untill they are satiated with the object of their desire: For, desire is like a woman with child, never quieted till she obtains what she longs for.

When *Darius* in his flight drank muddy water, he professed he never found greater pleasure in his drinking, because the appetite of thirst being strong, was much delighted where it met with a satisfaction. Thus the soul of a Christian having strong desires in her, she never rests till she injoyes the object of her desire: For indeed a man can never rejoyce in that which he hath no desire after.

Proverbs 13.19. Desire accomplished is sweet

to the soule : it brings much joy and comfort to a Saint when his desires are fulfilled : As the Hart pants after the water brooks, so doth the soul after God.

And truly the ground why a Christian hath so little joy is, because he hath not the strength of desire, and is not yet drawn by a divine power to thirst after the living God.

3. The third is imagination. Imaginatio- in in man is either the foundation of delight or sorrow ; Conception of any good in things moves delight in them : Therefore when *Diogenes* in his melancholy fancie took more delight in his tub, then other men do in their palaces : For, the fancie loves to feed upon some quaint thing distinct : And as imagination works, it binds the heart to a delight in whatever it conceives pleasant. Divine joy moves in the same manner as earthly joy doth, but onely pitcht upon a higher object. These two wayes divine joy manifests it self to us.

First, union is the principall conduit-pipe through which this joy proceeds. A soul united to the Lord hath all from him. What an ocean of joy comes into the soul, with that appropriating title, *God is mine !* For all true joy flowes as naturally from this, as the

river runs from the Sea; and indeed the cause of mans misery in earth ariseth from a not-knowing himself united to the Lord by one Spirit; for this union is much more glorious then any relation on earth, and carries all sweetnesse and delight with it: The knot of union is tied so strong by divine love, that what ever is Gods pleasure, can never be a Saints paine, propriety gives life to a cause, when a soul can say, God and all in him is mine, and for me, what joy do you think it will produce?

Then secondly, possession adds much to a divine joy; thus faith doth give the soul a possession of him, who possesseth all things; untill a man hath possession in his own lands, he can never fully rejoyce: for this aggravates my joy, when I have so much as at my command. Good old *Simeon* when he had imbraced Christ in the arms of faith, then for joy desired to die, that he might fully possesse him: Thus a soul when injoying Christ in the arms of faith, his sorowes are gone; what joy was there for the lost Prodigall when he was come to his Fathers house? As in outward delights those of incorporation are better then those of adhesion; so inward joyes they are strongest, because they proceed from a fruition of good, not a speculative apprehension: Now God

is such an infinite eternall good, that the soule is united to him; joy by this dilates and opens the heart, whence it is called *Laetitia*, which signifies joy to be a spreading passion, for the object is so universally good and sweet, that divine joy cannot be bound, but runs out freely to this glorious object; and there can be no locking up of divine joy, but it runs forth as the father to meet the lost Prodigall: The nature of this joy (as one saith) is like the water of *Esculapins* his well, which is not capable of putrification. This I am sure of, where the soule joyes in God, there can no poison mix with it, and there can be no excessive in this delight, for heaven is its proper title, which signifies a Kingdome of Joy; *At thy right hand are pleasures for evermore*: Now the excellency of divine joy further appears in two things.

1. First, it beholds life in eternity, for in all naturall things joy doth arise from some kind of life or motion.

Eternall life is the womb of divine joy, that first brought it forth, and is the nurse that feeds it and strengthens it; Therefore when the soule rightly understands that it shall live with the Lord, the spirit is exalted to satiate it self upon life; on the contrary, take a man that knowes not this life, for the most

part, when he comes to die, he is sad, despairing, for death naturally produceth sorrow as life doth joy.

Therefore, *there shall be more joy in heaven at the conversion of one sinner, then of ninety nine that need no repentance*; to intimate unto us, that the joy of a dead man raised to life is much increased by the difficulties it met with in conquering death.

2. Secondly, Divine joy transports the soul beyond a fear of suffering; nay, the soul thus set upon glory, rejoyceth in tribulation it selfe, *Col. I. II.* Therefore the Saints of old rejoyced that they were counted worthy to suffer: Now affliction is an evill not to be desired; yet considering the event all sufferings, that they make way for a greater glory, thus a Saint in divine joy sees to the end of all sufferings: And as a woman in travail forgets her pains, for joy that a man-child is born into the world; so divine joy snatches up the soule above all earthly burthens. As some Martyrs sung in the fire, *M. Philpot* said, the world wonders how we can be so merry in such misery, but they consider not that God turneth our miseries into felicitie. So *Vincentius* laughing at the tor-
 ✓ tures laid upon him, said, they were his *Jocundaria & Ludicra*, matters of sport and pastime to him.

Now

Now another reason why Saints joy in suffering, is Christ went as a patterne before us, *Heb. 12. 2. Who for the joy that was set before him indured the Crosse, despised the shame: Old Latimer* tells us, that it's the greatest promotion God gives in this world; thus a soul in divine joy calls death no more *Marah*, but *Naomi*.

A man in heavenly joy, we may ask him, *quid agis?* but may as well draw in all the breath of the world, as tell what a Saint is about, not that there is want of words, but want in words to express it: Therefore it is called unspeakable joy, *1 Pet. 1. 8.* not but that we may speak of it, but we cannot describe the dimensions of this joy.

Thus far of the nature of divine joy.

An encouragement to joy in the Lord.

AS a bird while prisoned in a cage, sings little and dolefully, but when set at liberty in the open aire, it sings sweetly; so a Saint is in a cage of an uncleane world, where his joy is but sparkling, but when in the open aire of Gods sweet Kingdome, then the soule will sing sweetly, as the singers of Israel. Rejoyce then in hope, O my soule, let thy winter seasons be past over with

with delight, for thy summer is nigh. Art thou afraid of death? Look into the land of the living, and tell me, is not death swallowed up in victory? Art thou afraid of men? why behold, (*Collos. 3. 3.*) thy *life is hid with Christ in God*, lock'd up as a Jewell in a Casket: Art thou afraid of sinne, doth that hinder joy? The sting of death which is sinne, is taken away, Christ hath fully satisfied the father for thee; death is but life growing out of it; sorrow is joy in its seed budding forth; sufferings are but so many lesser Crownes breaking forth into greater glories: Why should not a Saint rejoyce in all states? look on thy Saviour, hast thou not cause to joy in him?

While I thus beheld the God of Love, alas, what's the world to me! In its smiles, frownes, deaths contradictions, I compare it thus:

It is as a picture drawne out by a curious Artist, where it is not one colour makes the image comely, but all the colours, the black as well as the white line, the red as well as the blew, that makes it delectable: Thus all in the world is but a connexion of colours, take all together they make a sweet harmony; then O soul rejoyce, and know that all things work for thy good, the dark part as well as the

the bright part of things; whilest thy joy is in the Lord, then in every thing thou meetest with, thou meetest with a pleasure, for thy God doth all things well; delight thy heart in the Lord, if Satan hurt thy soule vvith his bloud-hounds, fly to the rock of Gods love, thou art safe; fly in all thy distresse by this wing of love, to love: A Saint filled vvith joy flies to heaven aforehand, and hath the sweet fellowship of Gods Angells, spirits of just men, in this blessed work of joy: *Paul* was thus rapt up to the third heaven; O the sweet, glorious, divine, everlasting, surpassing, vivifying, soul-filling, spirit-strengthening, unknown, yet well known joys of glory! thy joy O earth! is but as the crackling of thorns: thou art drossy, frothy, frenzy in thy joy, all thine is but imaginary conceited joy. A Christian sees that every thing is but borrowed in the world, time will challenge all suddenly: the great man, rich man, noble man, voluptuous man, covetous man, time will challenge you all; then whose are your honours, riches, pleasure, profits? all die with you; but blessed are such as partake of divine Joys: I onely can point at this joy, but cannot paint it out to you: Therefore *rejoyce in the Lord alway, and again, I say, rejoyce, Phil. 4. 4.*